5: Kennedy--1 E-5 (1949-1950)1955 OB1 Indonesia
Flores OF9

FIELD NOTES ON INDONESIA, 1949-1950

PART III

FLORES

Roworeke - Wailolong - Weol (Veol)

Flores (preliminary): I talked with Riekerk, 124 who was there three years ago, and got this: 647 The Assistant Resident at Ende is Twerida; the 485 Controleurs are Hettinga and Ariens; the Finance man is Fekkes. There are government station houses (pasanggrahans) at least in Ende, Detusoko, Wolowaru, Larantuka, Badjawa, Ruteng, Reo, and a place ten kilometers from Maumere.

131 Distances are: Maumere--Larantuka 130 km., Maumere--Ende 140 km., Ende--Badjawa 125 km., Badjawa--Ruteng 125 km., Ruteng--Reo 60 km. Running times, respectively, are 4, 5, 5, 6, and 2 hours.

694 The kepala daerah is the Radja of Sikka, Dom Tomas da Silva.

124 Possible kampongs for investigation are Sita, 50 km. south of Ruteng, or Ruteng kampong or one nearby, for Manggerai; Wologai, 50 km. east of Ende, and there is a pasanggrahan at Ndetosoko, 9 km. to the south, or a part of Ende itself, or Roworeke (population: five hundred) 161 near Ende in the hills, for Ende. The population of Ende is five thousand. The population of Maumere is about the same.

694 Kringa is the center of Tana Ai. There are many troubles here over the succession of the radjas and it has resulted in a number of difficult cases. He says to watch out.

634 from Kupang was large, round, and of an almost
142 Caucasoid Negro type. He was very pleasant. He sweats a lot. Next to the Radja of Adonara, he seemed to be the most agreeable and the most intelligent. The Radja of Nageh Keo was obviously a minor radja in comparison to the others, while he was a nice lad, looking exactly like a Negroid Abdul Careem.

There were also two members of parliament, one from Larantuka but now resident in Ende, and the other from Kupang. They were young and agreeable lads. There was also the Radja of Ende, a smooth faced but dark fellow with straight hair. He looked a little like a dark Bao Dai. He was very pleasant and later helped a lot with getting a start in Ende. I had a few talks with these fellows, but I did not learn much.

122 We landed at Ende early on the morning of December 14, and I had to take the jeep off on a double barge. I drove it down the ramp to the beach.

As usual, the Information Office in Makassar had not sent the wire, or at least that is what the Dutchman said who met us. The Dutchmen who did come to meet us were Twerda, the Assistant Resident; two Controleurs, Ariens and Hettinga; and a Finance man Fekkes. The best one of these was the tall Ariens. All the radjas went
● 485 to the pasanggrahan and we nearly had to go to another one. Finally, however, we got a little room for two. We had lunch in state with the radjas at the pasanggrahan. The Ende radja was met by a delegation of hadjis recently back
771 from Mecca. The Ende radja is Mohammedan, and he told me later that in Ende the proportion of Christians to Mohammedans is about sixty-forty, but plenty of the people are pagan.

361 The town here is on a very picturesque bay,
133 with Pulo Ende rearing in it and with impressive

361 jagged mountains rising all around the town.
[133] There are also two amazing, high, flat topped volcanic peaks. One is called Gunung Medja. The town stretches along the shore, with plenty of red and yellow flowering trees. There is a large impressive alun-alun [field, plaza] going down to the beach in the center. Behind this are a number of good houses. On the east side is the market and on the west side are good
[342] houses too. The houses are well constructed and there was evidently not much bombing here.
[346] As usual, the high church is but a shell, as it was bombed, this time by the Australians.

●485 I found that the town of Ende has practically nothing. There was no running water in the pasanggrahan except for a trickle in the morning.
[377] Electricity is weak and tends to break down.
443 The toko have very little in the way of merchandise. It is impossible to buy beer because the stores are out of it. The cigarettes from the distributie have all been used up and one now has to buy such items on the black market.
495 There is no gas pump, and I have to get gas at the V & W, which pours it out dirty from the tin. Because of this I have had trouble with the jeep for the first time. This is a real end-of-the-world-like place, although the appearance is
[132] rather nice. It is also extremely hot and humid, in fact it is the worst I have experienced yet. At midday it is like taking a Turkish bath here.

485 As usual, the pasanggrahan is not arranged for people who work or read. This is the Indonesian style.

634 The town of Ende is the only main town in the state. There is another state in the mountains, Lio, with a radja at Wolowaru. Then to the east is Sikka, with a radja, and east of that Larantuka, also with a radja. To the west of here is the Radja of Nageh Keo, and to the west of that the Radja of Ngada, at the capital

302 Kattenburg in a mountain kampong reported that he had seen a girl wearing lipstick. It was betel stain to which he is not used.

487 We left Ende for Larantuka on Tuesday, December 20, and after a long run through the mountains we reached Maumeri at noon. Then we went on an even harder run to Larantuka. This took all afternoon. The rain in the hills was bad. We passed through Tanai Ai and Lewotobi areas without knowing it. The land was very empty. I suddenly found that I was in Konga.

● [485] Larantuka is the end of the world, and the pasanggrahan there was pretty primitive.

[443] It is hard to buy anything here in Larantuka.
[377] There is no electricity except in the mission,
797 and the latter runs the town and everything else of a western nature evidently. The place has an air of having been asleep for a long time. Behind it is the Ili Mandiri, the storied mountain of the ancestors of the Larantuka people. The
144 town is a mixture of natives and descendants of intermixed Portuguese as well as Malays from Malaya who came in a long time ago with the Portuguese. One can see all sorts of physical types. Outside the town along the coast is a
361 Mohammedan kampong, Kampong Baru, but there are few Mohammedans elsewhere. Most kampongs are behind the mountain. There are also a few on the way to Lewotobi.

632 The next day we started out to see the area
361 behind the mountain, especially Leloba, where Vatter worked. We passed through several kampongs of rather large but shabby look. This was especially true of Mudakaputu (seat of kakang of Mudakaputu formerly, although he is now at one of the other places, in Riangkamië, I think), Watuwiti, Riangkamië, and Wailoleng. These are all together in one kakangschap (called gemeente here too by the people, and it is also one adat
632 area). This is the Blakang-Gunung. The Radja

[See bibliography, cat. 113 --Analyst]

311
241 cover for agriculture too, and this causes a great economic problem.

114 He said that much of Arndt's[2] and other scho-
124 lars' findings were wrong as they use Christian
159 gurus as assistants, and the latter do not tell
634 them exactly what the old men say. The young assistants "doctor up" the information. They also misunderstand some of the old ideologies. This was one of many implications in his talk that showed he was not uncritical of the Christians. He has been radja longer than any other[1] in Flores, thirty-one years and seven months. In his youth he was a Dutch army man too. He says that there was no road built when he was first made radja but the mission was already there. He also says that he is the most important radja in West Flores, although all of the royal families here are interrelated. He says he represents the older sibling branch, and Nageh and Manggarai radjas are the younger sibling branches. It is true that the Manggarai radjadom dates only from 1929, and before this there were only dalu, three of whom were most powerful.

194 The Radja speaks Malay with remarkable gutteral sounds which Arndt[2] says are characteristic of Ngada folk. They also have at least one implosive, as in bhaga. He has his house in the kampong Radja, not far from the town.

361 The town is notably modern in appearance, with
797 the mission influence as usual. In the center there is a large plaza where the football field
● [485] is located, as usual. The pasanggrahan is a
622 good one, and the mandur looks like a nickel-
634 head Indian. He was in the army once too and served in Sumatra, especially in Atjeh. He is evidently a friend of the Radja, as he enters
[565] and talks with him freely. The Radja mixes
443 freely with the people here, as we noted at the pasar malam. The latter, to which we went at

[1] [i.e., the Radja of Ngada--Analyst]
[2] [See bibliography, cat. 113 --Analyst]